

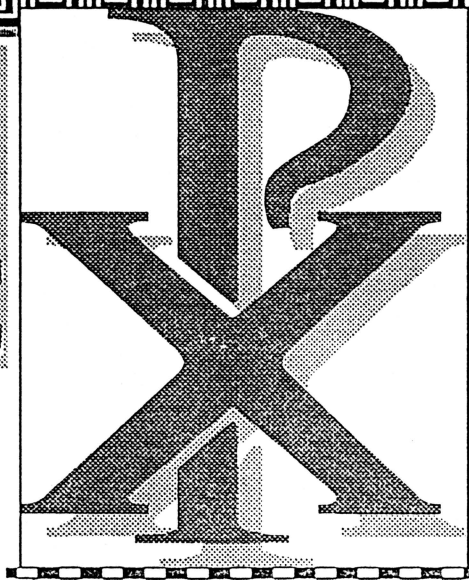
VOICE IN THE WILDERNESS

GREEK ORTHODOX NATIONAL YOUTH CONFERENCE

The 6th Greek Orthodox National Youth Conference is being held here in Brisbane between 24 - 26 January 1994. Much will be happening around our parish throughout the conference and the weekend before it. *At the English Liturgy on Saturday 22 January 1994, our Archbishop and other Bishops will be present. The Archbishop will preach the sermon during the English Liturgy. After the Liturgy there will be an English Liturgy BBQ with the attendance of the Archbishop and the other three Bishops of our Church in Australia.*

The theme of the Conference is "The Moral Values of the World & Christian Morality". For any late registrations or for more information on the Conference please contact Fr Gregory on 844 3669.

SEE YOU THERE !



The ORTHODOX CHRISTIAN YOUTH FELLOWSHIP is a Youth Group in our Parish which meets every second Friday Night at 7.30 pm at St. George's. The Fellowship has been going for some time under the spiritual guidance of Fr Gregory and Dn Dimitri. Teenagers can discuss problems and learn about the Orthodox Faith. For further info please contact the Youth Group Co-ordinator Ms Helen Demitriou on 822 4417 (Hme) or 841 4444 (Wrk).

ORTHODOX CHRISTIAN BOOKSTORE

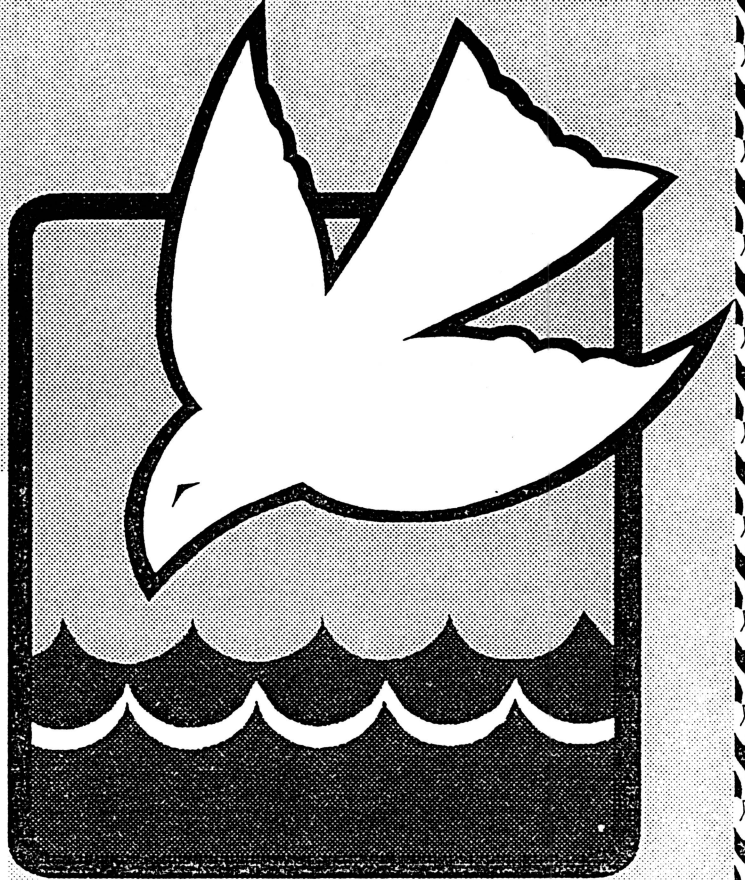
Our Bookstore is a modest collection of books on the Orthodox Faith which are for sale. Books include introductory literature on the Faith and soon to arrive, an Orthodox Study Bible. The Study Bible includes the New Testament and Psalms with footnotes on each page which explains the Orthodox Christian interpretation of the Bible.

The Bookstore operates at the weekly coffee fellowship after the English Liturgy every Saturday Night (Liturgy starts at 6.30pm). If you have any questions or are after a particular book we can order for you, please contact the Bookstore Co-Ordinators Anthony and Niki Cassimatis on 899 1070 (Hme).

ENGLISH LITURGY

The English Liturgy will continue in 1994 as a permanent part of Parish Life. It is held every Saturday at 6.30pm at our Church.

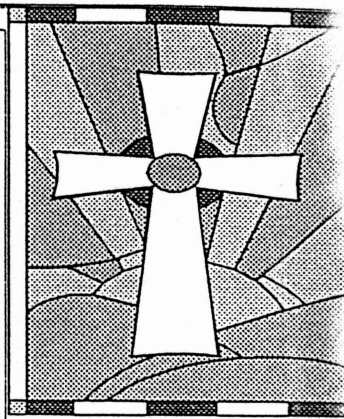
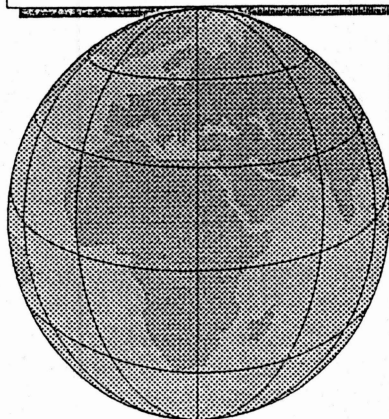
THE FEAST OF EPIPHANY



The 6th of January was the feast of Epiphany. Most of us know it as the time of year the Priest comes to bless our house after the Blessing of the Waters at Church. Epiphany means manifestation. The feast is often called **Theophany** meaning the manifestation of God. On this day we celebrate the Baptism of Christ. In the baptism by John in the Jordan River, Jesus identifies Himself with sinners as the *"Lamb of God who takes away the sin of the world"* (John 1:29). He is

also identified as one of the Holy Trinity, testified to by the voice of the Father, and by the Spirit in the form of a Dove. This is the central Epiphany glorified in the main hymns of the Church for the Feast: **"When You Lord were baptised in the Jordan, the worship of the Trinity was manifested. For the Voice of the Father gave witness to You, calling you His Beloved Son. And the Spirit in the form of a Dove, confirmed the truthfulness of His Word. Christ our God who has revealed yourself and enlightened the world, Glory to You."** (Feast Apolytikion).

The main feature of the Feast of Epiphany is the **Great Blessing of Water**. It begins with the singing of Hymns and the censing of water which has been placed in the middle of the Church. Surrounded by candles and sometimes flowers this water stands for the beautiful world of God's original creation and ultimate glorification by Christ in the Kingdom of God. The first hymn sung is: **"The voice of the Lord cries over the waters saying, Come all, receive the Spirit of wisdom, the Spirit of understanding, the Spirit of the fear of God, even Christ who is made manifest."** Following the hymns there are three readings from the prophecies of Isaiah concerning the Messianic age (Isaiah 35:1-10; 55:1-13; 12:3-6). The Epistle is read (I Corinthians 1:10-14) and also the Gospel (Mark 1:9-11). Then the great Litany is led by the Deacon asking for the Grace of the Holy Spirit to descend upon the water and upon those who will partake of it. It ends with a long prayer by the Priest about the cosmic glorification of God in which Christ is called to sanctify the water and all people and the creation. As the Apolytikion hymn is being sung, the Priest immerses the Cross into the water three times and proceeds to sprinkle water in the four directions of the world. He then blesses the people and their homes with the blessed water which stands for the salvation of all people and all creation which Christ has made possible by His *Epiphany* in the flesh for the life of the World.



All those on the organising committee for the English Liturgy take this opportunity to wish all our Brothers and Sisters in the Lord a very happy and blessed New Year. With your prayers and support we foresee a rewarding year of growth for the English Liturgy and its work among us all. Planning for the year is in progress ! Courses, Bible studies, Retreats and social activities will be plentiful in the year to come, so keep your eye on the "Voice in the Wilderness" for more info as things get organised !

GOD BLESS !



Things don't get done unless there are people to do them. Ask yourself ! Who organises the choir at Liturgy ? Who serves the coffee after the Liturgy ? Who organises the Bookstore ? Who researches and presents the talks at courses ? Who runs the Resource Centre ?

PEOPLE DO !
If you can help, even if you can give only some time, please do. **PHONE THE ENGLISH LITURGY CO-ORDINATOR, ANTHONY CASSIMATIS TO SEE HOW.**
Phone 899 1070.

CONGRATULATIONS

Our warmest congratulations go to the Greek Orthodox Southside Parish for their success in English Liturgies over the last few months. Attendance at the English Liturgy at Southside has been incredible to say the least showing the desperate need for more English Services in the Orthodox Church. The English Liturgy is held at Southside Parish on the last Sunday of each Month in the morning after the Greek Matins service which usually finishes around 8.45 am. **KEEP UP THE GOOD WORK !**

PARISH LIBRARY

WANT TO BORROW BOOKS ON THE ORTHODOX FAITH INSTEAD OF BUY ?

Feel free to use our Parish Library ! Free of charge, you can register as a borrower and borrow books for up to two weeks at a time. The Library is open every Tuesday night from 7.30 - 9.00pm. Want to Know More ? Phone Sophrony our Library Co-ordinator on 849 2679.

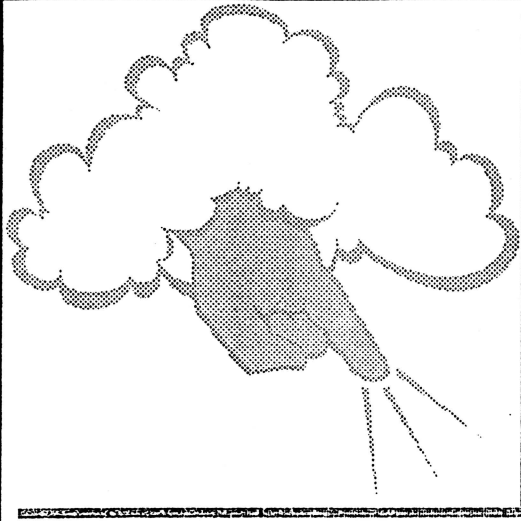


IMAGE & LIKENESS

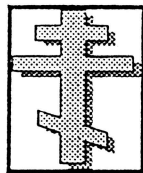
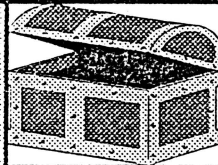
God created man and woman in His image. The image, or *ICON*, of God signifies a human being's free will, reason, sense of moral responsibility - everything in short, which marks a person out from the animal creation and makes them *human*. But the image means more than that. It means that we are God's *offspring* (Acts 27:28), His kin; it means that between us and Him there is a point of contact, an essential similarity. The gulf between creature and Creator is not impassable, for because we are in God's image we can know God and have *Communion* with Him. And if

a person makes proper use of this faculty for communion with God, then they will become *like* God, they will acquire the Divine Likeness; in the words of Saint John of Damascus, they will be *assimilated to God through virtue*. To acquire the *Likeness* is to be *Deified*, it is to become a *second god*, a *god by Grace*. "I said, *you are gods*, and all of you sons of the Most High" (Psalm 82:6) This is what the Church Fathers mean by the term *THEOSIS*.

The image denotes the powers with which every human being is endowed by God from the first moment of their existence; the likeness is not an endowment which a person possesses fully from the start, but a goal at which they must aim, something which they can only acquire by degrees. However sinful a person may be, they never lose the image; but the likeness depends upon our moral choice, upon our *virtue*, and so it is darkened by sin. Because we are an icon of God, each person, even the most sinful, is infinitely precious in God's sight. *When you see your brother or sister*, said Saint Clement of Alexandria, *you see God*.

(This article was taken from "The Orthodox Church" written by Kallistos {Timothy} Ware).

TREASURES
FROM THE
FATHERS & MOTHERS



Amma (this means Mother) *Syncletica* said, just as a treasure that is exposed loses its value, so a virtue which is known vanishes; just as wax melts when it is near fire, so the soul is destroyed by praise and loses all the results of its labour. She also said, Just as one cannot build a ship unless one has some nails, so it is impossible to be saved without Humility.

Saint Symeon the New Theologian said, Just as it is no use walking in darkness with many beautiful lamps all extinguished, so they who appear to have all the virtues, but don't have the Holy Spirit in them, can neither see their own actions properly.

GOODBYE!

As many of you know, Michelle and I are leaving at the beginning of February 1994 for Sydney. Words cannot describe our sadness in leaving all of you, our sisters and brothers in Christ. The English Liturgy and our growth in the Lord as a community is an experience deep in our hearts and sealed in our mind. You have shown us the Love of Christ and taught us through the experience of your fellowship in the Holy Spirit. For my part, I have tried to serve you in love often failing because of my own weaknesses and inexperience. We have much to thank you for and pray for you always, knowing that Brisbane will live in our heart forever. Remember us and our ministry in your prayers asking God to forgive our shortcomings and guide our path. The English Liturgy is well organised for the future and will continue with the guidance of Fr Gregory and the work of competent and committed lay people. Stay together in unity and love, help one another so that we can all commit our selves and each other and our whole life unto Christ our God.

With Love in Christ,
Deacon Dimitri.